

MISSISSIPPI BAPTIST RECORD.

J. B. CAMPBELL, Editor.
M. T. MARTIN, Proprietor.

CLINTON, MISSISSIPPI.

THURSDAY, FEB. 15, 1877.

Our Creed—Another Side.

As we go back the track of time, we are struck with wonder that our fathers, mainly simple men, should have preserved the doctrine of Christ so pure amidst the almost universal degeneracy of the times in which they lived. We are led to inquire, how was this? They were certainly not wiser as a class than many others, nor do we think they were naturally better. And yet they alone kept straight on the good old way, while the multitudes—Catholic, Greek and Protestant—were turned aside to rain coasts. Why was this? We inquire again. Last week we tried to answer this question. They proceeded by a rule, a safe rule, and that led them right. With them it was a cardinal doctrine that the scriptures contained the will of God concerning us, and that the whole duty of man is to fear God and keep his commandments. They could cheerfully burn at the stake, or be hanged and drowned, or suffer any other punishment or indignity, but so completely were they committed to the great idea of strict obedience to Christ that they by no means could be enticed to deflect their course in anything from the path of obedience. Simple-hearted children of God, they possessed no wisdom but that which cometh down from above. They did not disturb their brains to find a better way, nor did they ever raise the question of essentials and non-essentials. Adhering firmly to their simple creed, they kept on amid the thunders set for their feet on all sides. Down through the ages of the past they marched, a band of invincible heroes, bringing with them to bless this age, and ages to come, the pure gospel of Christ. We honor and bless their memory, and we hail with pleasure every successful effort to redeem their names and deeds from oblivion.

We turn now to another side of our creed. We obey because Christ commands. It is not enough simply to perform an act commanded by Christ. For every act there must be a motive, and in order that our acts of obedience be acceptable, we must perform them because Christ commands.

Herein lies the great defect in the works of the moralist. What, ever, he does, or does not do, he has no regard to the will of our God. The motive, whatever it may be, is radically defective. At the most he is but a gentle, mild, mannered rebel, and cannot escape the judgment of that God whose authority he has rejected. Nothing can be more important for men to know than this. It is the ax laid at the root of many false expectations. The principle here insisted on applies to every religious act, and is sadly overlooked by many members of the church.

It is to be feared that in giving many motives, aside from the true one, we prevail. Some spend their money lavishly every way, and they treat the church in the same way they do the theatre. Others give because some one else gives, and they don't like to be considered either poorer or less liberal than their brethren or neighbors. Some again out of a spirit of rivalry. A church is to be built and it must be finer than the Methodist or Presbyterian church. And others still because they like the preacher. All these motives are wrong. The true motive for giving is to be found in a recognition of the claims of God upon us in this particular. God has made it our duty to honor him with our substance, and to further his cause by according to it generous support, and we ought to give because he commands.

All the devices for winning money out of the people, are, in our judgment, wrong, and though there may be a seeming present success, in the end, harm will result. Let the word of God be set forth faithfully, lovingly; then we believe Christians will give, because they love commands.

Giving must be a matter of conscience with us.

Turning to baptism, the application is obvious. We are not to be baptized because we prefer baptism to sprinkling, the Baptist church to the Presbyterian, or because we have kin in the Baptist church, or were converted at a Baptist meeting, or anything of the sort. Christ has commanded us to be baptized, therefore, we must submit ourselves with love and fear. Some among us, it is to be feared, have not come in this way. Wives have been baptized to obey Christ, but to be in the church with their husbands, and have hands have come the same way. Such have greatly degraded the command of the Master, and brought no good to themselves. Pleasant as it is to receive people into the church, we unhesitatingly affirm that we want to baptize no one who can conscientiously remain out of the church. Conscience bound people are the only kind who really please

God, or are of any importance in the church, except it may be to weaken the hands of the faithful, by their indifference, or downright opposition to the doctrine of Christ.

The same is true of communion. It is clear that the advocates of open or mixed communion rely on no "Thus saith the Lord" for support for their doctrine. It is painful to see what motives are brought into play to carry the people over to the side. Patriotic representations of parents and children, husbands and wives, etc., etc., being separated at the Lord's table are made, and human affections skillfully enlisted on the side of open communion. How faulty is such service. We wonder how this can be done by men who surely ought to know better. If we had no objection to uninvested communion, we should object forever to the spirit and intention of it. Open communionists degrade the ordinance by the unholiness they often make of it. Here, with a quotation from Mr. Miller's admirable statement we close the discussion, "Christ commands, we obey because he commands."

The Board of Ministerial Education has been compelled for want of means, to dismiss from its patronage five of our young brethren. Two of them are gone home, and the others declare they will remain if they have to eat corn bread, and we believe they will. Brethren what do you say about this? Shall these brethren have bread or not? Or shall they have bread and something to go with it, too? In a little time must be turned loose to shift for themselves. We state these facts of our own accord because we want the denomination to know how the case stands. Many brethren could contribute to the support of these young brethren, and would gladly do so, no doubt, if some one would call for them for a contribution. Such need not wait. If it is in your heart to help, do so by sending what you can at once to W. S. Webb, Treasurer of the Board of Ministerial Education, Clinton, Mississippi. This case is very urgent.

A MISTAKE.—When Pike, of the Herald began his discussions, he denominated the opposers of alien immersion as landmarks. Time and again he was corrected, but he stuck to his error. Bro. Relyea, of the Southern Baptist, in his articles in that paper, has fallen into the same mistake. Alien immersions have nothing in the world to do with landmarks. Indeed landmarks may take either side of the alien immersion question without compromising his consistency. It is well enough to make a note of this.

N. B.—We have received several polite requests to give our influence in favor of things and projects about which we know nothing. Generally these requests mean that a little free advertising is wanted in addition to our personal influence as editors. Now we want it well understood that we cannot be depended on to do this sort of work. If we know nothing we shall say nothing. This, as far as we can help it, can never be used to hook money out of our patrons' pockets. Parties having something worthy of advertisement can afford to pay for it, and do business in a business way.

In company with President Webb, we went down to Vicksburg last Sunday to help install the new pastor, Eld. W. H. Burr, recently of Kentucky. Bro. Webb preached an excellent sermon, suited to the occasion; Bro. Walne delivered an address of welcome, and a charge to the pastor elect, and we delivered the charge to the church. Everything passed off pleasantly, and after breaking bread with Ex. Bishop Walne we returned to Clinton, well pleased with the new pastor, and the church at Vicksburg. We saw but little of the city, but what we did see, looked like the houses had been sprinkled down out of a pepper-box.

Some of our political exchanges are a little exercised over our editorial in the first number on the political situation. We don't mean to be too political, but we thought it lawful to explain a little and say a word for peace. There will be more of that sort of writing in the Record, we don't believe in politics in religion, but in our judgment there ought to be a good deal of religion in politics. The Record shall advocate the cause of peace, and this seems the more useful as the world are a fighting people, the world over.

Bro. D. L. James, of Blount Springs, Ala., has written a pamphlet to prove that Missionary Baptists are the only people following Christ and the Apostles, and consequently that they constitute the true church. We think the position well taken, but do not know how he has managed the proof. We cannot recommend the work, because we have not seen it. Persons wishing to secure a copy can obtain one by writing to the author, enclosing 10 cents. We endorse no work that we know nothing of, and we will not give our endorsement even then, unless we think the book worthy.

The Pike controversy is about to be revived in the Religious Herald.

Clippings.

The Annual Meeting of the Baptist Union at Birmingham, in October, was marked by all the interest and enthusiasm of former years. Rev. Dr. Landis, succeeded Rev. Charles Williams as President. Dr. Landis, who is one of the foremost of our London pastors, made an address of characteristic pitiful ability. The Union is an organization which not only resolves, but achieves. The last and largest scheme is to raise £50,000, or \$250,000 in gold, as the basis of an "Amnesty Society." Already, under the lead of Mr. Williams, with whom the scheme originated, half this splendid charity has been obtained. The next great work will doubtless be a chapel building fund of £100,000, or half a million dollars in gold. Our English Baptist friends do nothing by halves.

Here is a fine illustration of evangelistic growth: "The first Baptist church in Sweden was formed at Orholm, in 1854. It consisted then of five members, who held the Lord's Supper for the first time in an open field at midnight, a large stone being their communion table. They had to suffer some persecution and the teachers were imprisoned. The same church to-day, numbers three hundred and eight members; with a Sunday school containing six hundred and fifty scholars. They have erected a new chapel in one of the chief streets of the town, which will seat one thousand. In the whole of Sweden, there are now some two hundred and fifty Baptist churches, and over ten thousand members."

At the recent laying of the cornerstone of a chapel in London, Mr. Spurgeon recounted his effective way of securing pure air in a church, when the windows were so rarely opened. "It was so close and hot," he said, "that I asked every gentleman near a window to smash a pane or two. There was soon a grand smash, but then the beautiful fresh air streamed in. I paid the bill afterwards like an honest man, but it was much better to do that than bear the cruelty of preaching in such an atmosphere, or forcing people to listen when they were more disposed to sleep."—Exchange.

The Fletcher prize of \$500, offered by the Trustees of Dartmouth College for the best essay upon the best means to counteract the worldly influences surrounding Christianity, has been awarded to the Rev. Wm. W. Faris, of Grace Presbyterian church, Peoria, Illinois.

This Baptist Year Book for 1876 records the death of a large number of Baptist ministers during the year with their respective ages. On examination, we find that the average of the ages is sixty-six years and four months. There are few classes of men in which the average will be found to be higher. It comes very near to the three score years and ten.—Exchange.

Don't everybody try to be a Baptist preacher. The American and Foreign Bible Society (Baptist) employs Bible readers in the South to work among the freedmen. The readers distribute Bibles and Testaments and read from them to such as will hear them. Three of these reports, as the result of ten months' work, that the Bible was read and explained to over 2,000 families at home.

The Methodist National Camp-meeting Association has decided to hold three national camp-meetings next year, as follows: Clear Lake, Iowa, July 11; Chester Heights, Pa., July 25; Orchard Beach, Me., August 13. It was resolved to hold three-day conventions this winter in New York, Philadelphia, Baltimore and other cities.

The change proposed by the Methodist General Conference in the third restrictive rule of the discipline, so as to permit each of the annual conferences to decide how many presiding-elder districts it shall be divided into, will probably fall of ratification by the annual conferences. Of the eighty-eight conferences, twenty-seven have voted, and the result is 606 votes for, and 1,195 against it. As a two-third vote is required to affect the change, it is not likely that the conference yet to vote will make it up.

The Southern Presbyterian and Methodist papers are taking great comfort out of the action of the Northern Methodists in dividing their conference on the color line. "We told you so eleven years ago," says the Richmond Presbyterian, "and it ought to have been evidence to all discerning minds, as soon as the events of the late civil war resulted in giving freedom to the slaves, that separate church organizations would follow." We shall see. We do not believe that the Methodist Church has seen the end of that question.

—Independent.

"Letters from India," says the Canadian Baptist, "convey the intelligence that Mr. Clough has baptized more than five hundred converts, since the first of July, in the Ougle district of the Telegoo Mission; that God is raising up multitudes among this people to testify of His grace, and the Word of the Lord grows and multiplies throughout their labors."

Decline of the Meditative Spirit.

The churches of New England were long characterized by containing a large number of laymen who made Scriptural truth their daily study amid the cares of business or professional life. The means of studying the Scriptures were less accessible than now, a knowledge of much which forms the external of religious truth, such as sacred geography and antiquities, were far less diffused; but the amount of acquaintance with the essence of the Scriptures was greater. Perhaps I may be somewhat exaggerated in my estimate, but I think that the decline of the meditative spirit, and the consequent loss of the religious truth, is the principal subject about which the thinking of pious men in every kind of life was occupied. To familiarity with the Scriptures they united deep convictions of its truth, firm principles of piety, and an earnestness in matters of practical religion.

Has the present age of Christianity retained these qualities of the past? I think not. And here I may be permitted to say that it is not my province at the present time to praise or to censure, but only to discriminate. The age may be greatly in advance, for preceding ones. It may in regard to activity, compass of knowledge, and a catholic spirit, be superior to any since the landing of the Pilgrims, and may give many promises of a still nobler future. With all this I have nothing to do. I only ask whether it is characterized by thoughtfulness to the same degree with the foregoing ages. And the answer must be, no. It is not to be considered as a degree altered its type. It appears now under the forms of activity, of sensibility occasionally aroused, of interest in religious events, rather than in the form of meditation on the word and truth of God. This I think may be gathered from various indications.

The manner in which men begin a religious life will be apt to leave its impress on their whole subsequent career. Now it is a common remark among ministers that formerly very many passed through what was called a "quiet time," that is, a time when they explored themselves and thought seriously on the great problem of their sinful nature and of grace. At this work they were kept by their spiritual advisers, very judiciously, it might be said, if there were but one of the same bent path, by which all had to attain to hope and comfort. But no doubt the result of the process was to acquire a greater knowledge of the evil in their hearts and a higher value for the deliverance found in the Gospel. And no doubt also habit of self-reflection and a reflective, thoughtful habit of mind generally were built up the more easily on such a foundation.

Again a difference may be traced between the present and the foregoing ages in regard to the importance of the doctrine of the imputation of sin. The old angular Calvinism of our fathers' days has gone out of date, and even those ministers who still adhere to it, use it less to build up their people with than to convict them of sin. Perhaps it is well that a milder type of theology has come into vogue, but surely it is not well if congregations very generally, as I believe is the case, attach little weight to doctrine, bestow little attention on the great questions of self-reflection and a reflective, thoughtful habit of mind generally were built up the more easily on such a foundation.

The period of the history of the life of a part of the gospel and of the life of the church in the minds of Christians. The old angular Calvinism of our fathers' days has gone out of date, and even those ministers who still adhere to it, use it less to build up their people with than to convict them of sin. Perhaps it is well that a milder type of theology has come into vogue, but surely it is not well if congregations very generally, as I believe is the case, attach little weight to doctrine, bestow little attention on the great questions of self-reflection and a reflective, thoughtful habit of mind generally were built up the more easily on such a foundation.

The church at Oxford has extended to Bro. Z. T. Estell of Columbus, Kentucky, a unanimous call to be its successor in the pastorate of that church. We will heartily welcome Bro. L. back to his native State, and we assure him that he will find at Oxford a noble body of Baptists as he could wish to labor for and with.

Read Bro. Lowrey's splendid article, "Show Thyself a Man." Who will write us a companion piece for it is on this subject: "Show Thyself a Woman." Let us see what can be said for the other side of the house. There is just as much need of true women as true men. Who will write?

Bro. E. E. King, pastor at Hernando and Senatobia, is cheered by the action of the annual conferences. He writes that they have just finished the Baptist meeting at Senatobia, the church, the baptistry and nice dressing rooms. There will be constant need of them.

The Nation's London letter says: "At the last general election, the voting power of the publicans (keepers) was the engine of destruction upon which the Tories mainly relied as against the followers of Mr. Gladstone. The Established Church, with a pot of beer in one hand and religious education in the other, carried nearly all the English counties and many of the boroughs, and it is only now that these constituencies began to show that they repent their choice. The electioneering strength of the publicans, combined with an apparent success in drunkenness and in crime, directly or indirectly traceable to strong drink, have turned men's attention to the liquor laws. Many worthy men are dismayed to see how deeply the credit of the country is sunk in beer and spirits, and the question how we are to deal with the sale of drink is fast coming to the front, and already promises to be a test question—a test that will be rigorous, but in many cases not over-wisely applied."

The established church i. e. the Episcopal church of England must be far gone to come to this. But then it ought to be remembered, that there is all the difference between Episcopacy and Christianity in England.

OUR HOUR TABLE.

Lectures on the History of Preaching, by John A. Broadus, D. D., LL. D.

SHELDON & CO. 1876.

The custom begun at Yale some years since of providing extra lectures for the members of the theological class has been wisely instituted in other places. The above course comprising five lectures, was delivered in May last at the Newton Theological Institution, near Boston. Owing to the number of series which have already appeared, the difficulty of selecting some phase of the subject not heretofore treated in this way, is beginning to be appreciated. Dr. Broadus has struck a new path, which leads him across fields which have not been much explored by American scholars, and furnishes a timely contribution to our homiletical literature.

The author's aim is not simply, scientific; the circumstances constrained him also to keep a practical object in view, by consulting the wants of his immediate hearers. He has, therefore, produced a work which can hardly fail to be enjoyed by the general public, while its breadth of information and wide circumference will be highly esteemed by those who have made special studies. It would be difficult to find anything on the subject that is more replete with elegant suggestion and stimulating statement—the result of years of patient investigation and devoted study summed up frequently in a pair of lines or a slender paragraph.

While every page of the work will reward attention we have been much interested by the first and fifth lectures—the former treating the specimens of preaching in the Bible, and the latter the English Pulpit. Many casual remarks thrown out in these chapters without breaking the march of the narrative will be found exceedingly valuable and helpful. We could wish, however, that more attention had been devoted to the Catholic pulpit of England since the Reformation.

The picture of the age of Louis XIV in the fourth lecture is uncommonly well drawn, displaying the land of a master. Healthy taste and correct judgment are evinced in the treatment of Bourlaingne and Massillon, and in the professed preference for the former. On the whole the work will be found extremely valuable by a large class of readers—clergymen, lawyers, students of history and others. We unite with the author in the hope that persons may be induced by this effort to give more attention to the wide field which he opens, and that the vacuum which here exists in English literature shall be speedily filled. We should welcome a volume from his own pen covering any one of the topics which the limits of his task compelled him to dismiss with a single lecture.

W. H. W.

QUEENVILLE, S. C.

CONFERENCE.—It was bravely done by old Hugh Latimer when he preached before Henry VIII. It was the custom of the brave preacher to present the king with something on his birth day, and Latimer presented Henry VIII, with a pocket-handkerchief with this text in the corner: "Whosoever sins and adulterers God will judge," a very suitable text for bluff Henry. And then he preached a sermon before his most gracious majesty against the sins of lust, and he delivered himself with tremendous force, not forgetting or abridging the personal application. And the king said that next time Latimer preached—the next Sabbath—he should apologize, and he would make him so sound his sermon as to eat his own words. Latimer thanked the king for letting him say that: "Hugh Latimer, thou art this day to preach before the Lord God Almighty, who is able to eat both body and soul into hell, and so tell the king the truth outright, and so he did. His performance was equal to his resolution. However, the king did not take off his head, he respected him all the more. The feat of the Lord gave him strong confidence, as it will any who cleave close to their colors.—Ex.

The Pope, it is reported, was much displeased by the ex-Emperor Eugene's visits to the Quirinal and the noble families who are partisans of Victor Emanuel. No doubt the Pope finds a great deal to displease him these days. He probably feels himself, one born out of due time.

We learn through a student at Greenville, S. C., that an excellent revival is in progress there. Between twenty and thirty have been converted, and the work goes on.

Read the appointments for Bro. Simmons, published elsewhere in this issue, and if possible go to hear him. Dr. R. Marly is publishing in the Examiner and Chronicle, a history of the early Baptists of South Carolina. A note from Brookhaven states that Bro. Simmons had crowded houses there last left a fine impression.

God is a Spirit infinitely happy; therefore we must approach Him with cheerfulness. He is a Spirit infinitely glorious; therefore we must acknowledge His excellency in all that we do, and in our measure contribute to His glory, by having the highest aims in His worship. He is a Spirit infinitely provoked by us, therefore we must offer up our worship in the name of a pacifying Mediator and Intercessor.—Charnock.

Cobbins' Child's Commentator.

ELD. E. C. EAGER, AGENT.

We have not had time to examine this work, but the title strikes us pleasantly. Read the following from those who have examined the book: "From the somewhat limited examination which I have been able to give to Cobbins' Child's Commentator, I regard it as a most excellent work to be placed in the hands of both parents and children. It is not all that I could wish, but its faults seem to be rather of a slight than of a serious nature. I have no doubt it will create in the minds of all who read it a more earnest desire to study the word of God, and for this reason I heartily commend it."

W. S. Webb, Pres. Miss. College.

After examining Cobbins' Child's Commentator, I do not hesitate to pronounce it a most accurate and excellent work for the masses, thus fully meriting even more than is claimed for it in its modest title of Child's Commentator. It is an illustration of the saying, "Parables and life-like, while those of the Saviour's Parables add special value to the part on the New Testament, and this gives choice and forcible pictures of Scriptural scenes throughout."

J. D. COLEMAN, A. M., Prof. of Greek Language and Literature in Mississippi College, Hinds County, Miss.

Cobbins' Child's Commentator creates the peculiar opinion of no sect, but explains and indicates the universal truths of God's word.

It does not burden the mind of the youthful reader with a ponderous mass of facts and figures of minor importance, but selects and illustrates all the leading subjects of the Bible, setting forth the beauty, value and force of its sacred truths. We commend it to all who wish to stimulate their children to an increased interest in the study of the plan of salvation.

T. G. RICE, A. M., Late Prof. of McH. Hermion Female Institute, Clinton, Miss.

I have examined the Child's Commentator of the Bible, by Rev. Mr. Cobbins, and am highly pleased with it. It affords me much pleasure to recommend it to every family. It is beautifully illustrated, substantially comprehensive, and exceedingly interesting. It is especially adapted to children, and I sincerely hope that the agent, Rev. E. C. Eager, will meet with great success in introducing it into every family in the State.

B. H. WILKINSON, Prof. Natural Science, Clinton, Miss.

Members of Christ's Body.

As the limbs have no life and vigor without the body, so by the figure, the body has no motion, activity, or demonstration without the limbs. We are not only to depend on Christ and live in Him, as His members, but we are to be used by Him as His members. The body cannot undertake any movement without the feet. What would Christ go among men? What scenes would He cross? What thresholds would He visit? Down into what vales of lowly life would He descend? The feet must bear Him whithersoever He would go. We are His members. We must carry His presence everywhere, according to the desires of His heart.

The body cannot work without hands. What would Christ do for humanity? What tasks would He fulfill? What burdens would He lift for the heavy-laden? What sinking souls would He sustain? What lost little ones would He lead into safety and shelter? We are His members. We must be hands to all His gracious purposes of doing for the needy and helpless.

How shall Christ record what is in His heart? How shall He tell the story of His sacrificial love? How shall He warn the tempted? How shall He recall the erring? How shall He cheer the sorrowful? How shall He recall to deafened ears and sluggish spirits? We are His members. We must be lips and tongues to all thisfulness of Christ's love and longing. Else the world will miss His utterances, and all His voices of truth and grace will be silent.

Ab! what a trust is this! what a responsibility! We have not thought of this per haps as we should. We have not felt it as He would have us. We have to take up this active service for Him as our office, our calling as members of His body.

And as His members we are to go nowhere whether He would not go. We are to put our hand to do nothing which He would not undertake. We are to utter no words which He would not speak. Our feet are not ours—they are His. Our tongues are not our own—they are to speak only for Him.

Let us look upon this close and tender union more frequently—on this side of it, on this sense of it—and fulfill henceforth this ideal of our membership in the body of Jesus.

Rev. A. L. Stone, D. D., in Pacific.

Late at Church.

Most commonly the people who are late at church, are late every where else and in everything else. If they make a business engagement, they are always behind time; and they form the large class who are invariably a few minutes too late for the cars. They are the people who go to the bank to take up their notes the day after they are due and when they have gone to protest who forget when quarterly arrives and whose fire insurance policy is suffered to expire through lack of prompt attention.

Or if they belong to the "gentler sex," they are the kind who delay to put in the stilet that saves time, and are always behind hand with the "brightest" of the dinner, who are perpetually late and ever in a flurry of haste and worry. With such as these tardiness has become a habit, and their fellow-worshippers at church suffer from it, along with others with whom they have dealings or intercourse.

But there are numbers of these tardy folks at church who are not so from a defect of habit, but from deliberate design. They wish to be seen and admired; they desire to create a sensation in a small way, or at least they are desirous that their apparel shall not pass unnoticed; or they are ultra fashionable, and have an idea that it is well to be late at church, as well as at a party, or any of the happy-go-lucky kind who take no note of time and are careless whether they are early or late. The offense of all these inordinately and indiscreetly tardy folks is not only a trespass against good breeding and good sense, but a transgression against the best of the song, "Glorious worship they interrupt and disturb."—Exchange.

A Strange Theological Seminary.

Under this head the President of the Board has an article descriptive of the work of Miss M. B. Smith among the Nez Percé Indians. This woman has "lived on another man's plantation," but the basis of her operations is the Rocky Mountains. Here, in one of the most secluded valleys, is the "Theological Seminary" manned with a faculty of one, and that one a woman. "Our contemporary," says "Moreover the students are married men, independent of any Educational Society, supporting themselves and families by their daily labor, while zealously pursuing their biblical studies—men who a few years ago were untutored savages." * * * The results which have attended the efforts to "Christianize" this tribe are most encouraging. This devoted lady herself furnishes an illustration of what Christian Missions all over the world have done and are doing for philology, as also for many other departments of science. During her residence of only three or four years with this tribe, she has not only acquired their language, but has in preparation for the press a Nez Percé grammar and a lexicon containing more than ten thousand words of a language that will probably, before many years, become like that into which Elliott first translated the Bible for the Indians, an extinct dialect, whose only monument may be that which her faithful zeal has thus constructed.—Exchange.

DEAN B. CAMPBELL.—The following accounts have been received for foreign missions: Hickory church, \$9.15; Forest church, \$7.60; Clinton church, \$102.00; Missionary Society of Mississippi College, \$50.00 (\$24.00 for Bro. David, \$5.00 for China Missions, and \$5.00 for Italian Missions); Bro. Moore's infant Sunday school class, 30 cents; other parties at Clinton, \$1.20; Vicksburg church, \$8.15. I had the pleasure of meeting Bro. Burr, the recently elected pastor to our church in Vicksburg. He was a schoolmate of mine in Kentucky, and in behalf of the Baptists of Mississippi, I welcome him to our State, and hope he will feel himself at home and be the means of doing much good in Vicksburg. Crystal Springs church gave \$8.50; friends at Hattiehurst \$1.70; Western church, \$2.00; Brookhaven church, \$6.05.

The church at Hazlehurst has a way of its own to do its work, and it is a good way. I wish all our churches had such a system of work.

Your brother in Christ, E. Z. SIMMONS.

BROOKHAVEN, Feb. 12, 1877.

A FABLE.—The rats once assembled in a large cellar to devise some method of safely getting the bait from a steel trap which lay near, having seen numbers of their friends and relatives snatched from them by its merciless jaws. After many long speeches, and the proposal of many elaborate but fruitless plans, a happy, wit, standing erect, said, "It is my opinion that, if with one paw we can keep down the spring, we can safely take the food from the trap without other." All the rats present long quailed assent. Then they started by a faint voice, and a pair, with only three legs, leaping in the ring, stood up to speak:

"My friends, I have tried the method you propose, and you see the result. Now let me suggest a plan to escape the trap. Let it alone."

This was a sensible rat, but his wisdom cost him a great deal, and a happy, wit, standing erect, said, "It is my opinion that, if with one paw we can keep down the spring, we can safely take the food from the trap without other." All the rats present long quailed assent. Then they started by a faint voice, and a pair, with only three legs, leaping in the ring, stood up to speak:

Answers.

Editorial note:—The following answers are given to the questions asked in the Record, Feb. 1, 1877.

Q.—What is the best way to secure a revival?
A.—The best way to secure a revival is to have a true revival. A true revival is one in which the people are converted to God, and not merely to a man. A true revival is one in which the people are converted to God, and not merely to a man.

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MISSISSIPPI BAPTIST RECORD.

CLINTON, MISSISSIPPI.
THURSDAY, FEB. 13, 1877.

Advertising Rates.

SPACE.	One Week.	Two Weeks.	Three Weeks.	One Month.
1 inch.	1.00	1.75	2.50	4.00
2 inches.	1.50	2.50	3.75	6.00
3 inches.	2.00	3.50	5.00	8.00
4 inches.	2.50	4.25	5.75	9.00
5 inches.	3.00	5.00	6.50	10.00
6 inches.	3.50	5.75	7.25	11.00
7 inches.	4.00	6.50	8.00	12.00
8 inches.	4.50	7.25	8.75	13.00
9 inches.	5.00	8.00	9.50	14.00
10 inches.	5.50	8.75	10.25	15.00

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1 inch.	1.00	1.75	2.50	4.00
2 inches.	1.50	2.50	3.75	6.00
3 inches.	2.00	3.50	5.00	8.00
4 inches.	2.50	4.25	5.75	9.00
5 inches.	3.00	5.00	6.50	10.00
6 inches.	3.50	5.75	7.25	11.00
7 inches.	4.00	6.50	8.00	12.00
8 inches.	4.50	7.25	8.75	13.00
9 inches.	5.00	8.00	9.50	14.00
10 inches.	5.50	8.75	10.25	15.00

Special Notices 50 per cent. in addition to the foregoing.
Circulars, or reading-matter notices, 15 cents per line each insertion.
Marriage and death notices free.
Persons writing in reference to advertisements will please address as follows:
Advertising Department,
Baptist Record,
Clinton, Miss.

Editor H. M. Long, of Cairo, and J. N. Hill of Clinton, are authorized traveling agents for this paper.
A. B. Hart, of Winona, is our regular agent to solicit advertisements and is authorized to receive subscriptions.

Answers to Business Letters.

Miss Grace Wharton, Shuplak: Your letter with money order received and credit given to yourself and Mrs. Beasley.
S. M. Berry, Cherry Creek: Your letter and money order received, and credit given to you and Mrs. Berry.
Miss M. J. Nelson, Greenville: Money order received, and credit given to yourself and W. W. Norris.
H. M. Long, on the wing: Your letter with money order received. O. K.
E. N. Thomas, Greenville: Yours to hand and paper sent.
Miss Annie Nelson, Shuplak: Let. for and order received, and credit given.
Edith J. Moore, Taylor's Creek: Let. for and order received, and credit given.
Edith J. Moore, Taylor's Creek: Let. for and order received, and credit given.
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Letters and Money Received.

The following amounts have been received, and proper credits have been entered on our books:
E. D. Miller, Holly Springs, \$2.50
W. T. Ruff, Baywood, 7.50
B. M. Long, 41.00
Geo. A. Suggs, Sully, 17.50
Geo. A. Suggs, Sully, 17.50
E. A. Colman, York, 2.50
A. J. Hall, Red Land, 10.00
R. W. Hall, Holly Springs, 2.50
A. V. Rowe, Durant, 18.75
J. T. Duckworth, Williamsburg, 2.50
J. C. Parker, Paulding, 12.50
Miss Fannie J. Long, Greenville, 2.50
E. P. Douglas, Wesson, 2.50
M. P. Ashley, Terry, 5.00
J. H. Eager, Greenville, S. C., 65
J. P. Brown, Greenville, 38.50
Geo. Wharton, Shuplak, 5.00
W. A. Mason, Canton, 10.00
A. J. Miller, Port Gibson, 10.00
J. B. Stearns, Terry, 10.00
E. E. White, Canton, 2.50
W. W. Walker, Holly Springs, 2.50
T. L. Talbert, Hardy, 2.50
W. E. Cook, Kosciusko, 2.50
R. H. P. Coleman, Goshen, Tex., 2.50
M. V. Nott, Macdon, 2.50
O. F. Rogers, Wesson, 1.25
J. N. Hill, 2.50
W. L. Slack, Pontotoc, 2.50
T. W. Holland, Canton, 2.50

Our patrons, however, need not read the margin.

At present the Governor's Lou has issued a proclamation forbidding the opening of theatres, gambling and extravagant illuminations at the All-Southern festival. The Mandarin at the city of Shui Hing will not allow any of these things to be done on the festival occasion of the idols birthday; therefore many of the people of my village are persuaded that the idols are false since the Mandarin has dared to say that the people must not have on their birthday such splendid illuminations as they were formerly taught were essential to their safety and happiness. If the Mandarin continues to forbid these things for a number of years, it will certainly result in many losing faith in their idols and believing in the doctrine of Jesus.

There are in my village, in all, about twenty persons who are, at heart, believers; but alas! many of the women are afraid their husbands will oppose them in uniting with the church, others are afraid of their brothers. Will Kueung (Miss Whilden) pray for us that soon many of them will unite with the church, and help to spread the Gospel until our village shall become a Christian village, and their descendants be blessed.

Would Kueung (Miss Whilden) pray a small acclamation for me and a few Scripture pictures. I could then gather a crowd who would come to see and hear, and then tell them of the Gospel.

Would Kueung and Synai (Miss Whilden and Mr. Graves) kindly instruct my daughter, Shui Sing. Please purchase for her whatever she will need, and I will repay whatever is expended.

At Sun (Mrs. Graves table-boy) has lost his youngest child, a daughter, about a month old. The child's mother is willing to meet with us for worship on the Sabbath and does not seem too much grieved on account of her infant's death. May our Heavenly Father's blessings rest upon you all.

Written on the Chinese 10th month 11th day, corresponding to Nov. 23rd, 1876.

DEAR SISTERS: To us belongs an inestimable privilege. Will you disregard the Heaven proffered boon? Think—are not some of us miss-named when called Missionary Christians? If not nobly have some of

From the Mission Fields of China.

Seen Synai of the Shui Hing church sends this letter to Miss Whilden and also to the Pastor, and brethren and sisters of the Baptist church in America. She devoutly wishes them peace and prosperity. May the Kind God ever grant you His blessing and His grace!

I will now give you a report of my work during the past three months.
During this time, there is a woman whose surname is Seen living at a village called Ko Tai, who has been converted and baptized. She is now sixty-five years of age. She is gentle, patient, and courageous, and is able to help me when I go out to tell the women of Jesus. She does not fear those who despise or ridicule her on account of the doctrine which she teaches. But alas! she cannot always go out with me as she is poor and destitute—often lacking the necessities of life.

Last month she went with me to the village of Ku Tiek to help me in teaching the women. Many of them heard us gladly. A woman (whose surname is So) went with me to the village of Yung Moai. Here I saw so many a large number of women who heard gladly. I showed them the pictures in "Peep of Day" and explained to them. Many of the children and women expressed pleasure on hearing the Gospel and said, "This is the true doctrine." But there were some who reviled us. Those who reviled us were women who professed to be sincere, and others who are engaged in the making of incense and smoking tapers for idol worship, and whose husbands are Sanist priests, or fortune-tellers. There are men also who revile us openly in the market places and in other public places where they are engaged in buying and selling. They prepare articles for the idol worship and hope to reap pecuniary advantage from the worship of idols on the part of the people. In my own village there are very few such persons, therefore few revile us. Many of the women of Yung Moai and other villages are anxious that you and Mrs. Graves should go there and tell them of Jesus. When you next visit Shui Hing I will go with you to these villages. I do not care whether you and Mrs. Graves will be able to walk so far, the path is often precipitous and leads over high mountains, so that it might be best to ask the Shui Hing brethren whether or not it would be advisable for you to attempt it.

In my own village not only those who are near but also those who live at a distance come to hear the Gospel. Some express themselves as pleased, others say nothing. Those who come from the following places: Ha King, Shui Go, Long Tai, Seen Chou, So You. These all hear gladly. Many come from various villages but I do not time to mention all.

At present the Governor's Lou has issued a proclamation forbidding the opening of theatres, gambling and extravagant illuminations at the All-Southern festival. The Mandarin at the city of Shui Hing will not allow any of these things to be done on the festival occasion of the idols birthday; therefore many of the people of my village are persuaded that the idols are false since the Mandarin has dared to say that the people must not have on their birthday such splendid illuminations as they were formerly taught were essential to their safety and happiness. If the Mandarin continues to forbid these things for a number of years, it will certainly result in many losing faith in their idols and believing in the doctrine of Jesus.

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Miss Whilden, missionary under Baptist auspices in Canton, China, employed the woman, whose report you read above, and by the united efforts of Carrollton, Duck Hill, Vaiden and West Missionary Societies, she has been supported for the past two years. Owing to a misconception of the plan the sum contributed was centered upon a single object. The amount proved to be doubly sufficient and after subtracting therefrom their six dollars the sum necessary for annual support, the residue was placed in the general mission fund.

For thirty-six dollars a Bible woman may be kept in the Gospel field or a child kept at a Christian school in China. Only consider the meanness of the sum, compared to the vast amount of good accomplished by its use. Awake to the fearful responsibility laid upon you by being allowed to dwell in a land where Jesus is preached. Bring forth the Lord's use the title product of your dairy, your poultry yard, yes even these, and see what a glorious fruitage will crown your labors. But little can be obtained in this way I grant you; but from the coalescing of minute particles are formed the lofty mountain chains.

"Thy greatly wise to talk with our past."

And ask them what report they bore to Heaven.

And how they might have borne more welcome words."

K. C. Con. Sec'y.
VAIDEN, MISS., Feb. 1877.

Harriet Newell's Grave.

The January number of the Missionary Link contains an interesting letter from one of the ladies connected with the Women's Union Missionary Society, of her experiences while at Mauritius. The account of her visit to the grave of Harriet Newell cannot fail to interest those who remember the consecrated life and the early death of this devoted young Christian missionary.

"The most interesting spot on this island to an American is the grave of Harriet Newell, in Cassis, one of the cemeteries of Port Louis. This is about a mile out of town, and is approached by an avenue running along by the sea, of which we get glimpses through the thick growing casuarinas (a funeral tree something like our larch), but which is spoiled by the stone cutters, who have taken up on both sides for their business. The road is thick with dust, white dust, and the sounds of hammer and chisel, thrown the soft splash of water on the sandy beach close by. As we drove to the gate, early one morning, an attaché of the place came up, of whom we doubtfully asked if he could show us where an American mission lady had been buried. 'Oh, yes,' he said, 'heaps of people come here and inquire for this,' and leading, we followed reverentially, picking our way along the narrow streets of this most thickly populated city of the dead.

"An iron cross stands in the center, just back of, under the shadow of a variety of palms; we stopped, and leaning on an iron railing which encloses her grave, and read with swelling hearts: 'Sacred to the memory of Mrs. Harriet Atwood, wife of Rev. Samuel Newell, Missionary at Bombay, born at Haverhill, Mass., U. S. A. Oct. 1793, died after a distressing voyage from India to this place, Nov. 30, 1812. Early devoted to Christ, her heart burned for the heathen; for them she felt kindred and her native land, and welcomed dangers and sufferings. Of excellent understanding, rich in accomplishments and virtues, she was the delight of her friends, a crown to her husband, and an ornament to the missionary cause. Her short life was bright, her death full of glory. Her name lives in all Christian lands, and is pleading with irresistible eloquence for the heathen.' It was an inspiration to me, not to win for ourselves such an 'In Memoriam,' but to have our hearts on fire continually with zeal for the salvation of souls, especially of those we teach day by day. The grave is after the fashion of Eastern countries, walled up with masonry and covered with a large flat slab."

"I do not love the graves growing green over a lowly mound of earth, but within its prisoner. We scattered flowers of oleander, rose, and heliotrope over it and cleared away the weeds for a dear, dear friend, and with a silent prayer for more entire consecration to Christ and a more single eye to his glory, went away. Since then we have been several times, and it was our privilege to have the enclosure put in perfect order, the lettering repainted, as well as the iron railing and supports upon which the slab rests. Perhaps, some time, somebody will do this for us, also sleeping far away from home and country, but happy they who die in such service."

Appointments for Bro. E. Z. Simmons, Missionary to China. Please publish the following appointments for Rev. E. Z. Simmons:

He will lecture on China at Duck Hill, MONDAY NIGHT, Feb. 19, Canton, TUESDAY, " 20, Goodman, WEDNESDAY, " 21, Durant, THURSDAY, " 22, Kosciusko, FRIDAY, " 23, Vaiden, SATURDAY, " 24, Wesson, SUNDAY, H. A. M. " 25, Carrollton, SUNDAY, P. M., on, " 26, W. A. Mason.

Success rides on every hour; grapple it and you may win, but without a grapple it will never go with you. Work is the weapon of honor, and who lacks the weapon will never triumph.

POLITICAL AND SECULAR.

POLITICAL SITUATION.

Since our last issue the Electoral Commission has rendered a decision in the Fla. case, giving that State to Hayes and Wheeler. The rulings in this case have greatly discouraged Democrats. In every case, we believe the decisions have been rendered by a strict party vote, 8 to 7. This is certainly not a hopeful feature to the Democracy. The Commission is now at work on the La. case. We can't tell what may be the result, but as the Republicans have the voting force, and seem willing to use it, we suggest that our readers may begin to live four years longer under Republican rule at Washington. It may not be as we apprehend, but the current seems to run that way now.

OPINIONS OF THE PRESS.

How It Was Done.

The motive of Mr. Edmunds, the author of the Electoral bill, in originating it, was shown by his action in the joint commission on the Fla. case. It was to preclude the possibility of an inquiry into the frauds by which regular certificates were issued to the Hayes electors in the disputed States. After the Arbitration trap had been set, and the triggers sprung for the unwary game, which had been enticed into it, he submitted the following proposition:

"That no evidence will be received by the commission which was not submitted to the joint convention of the two houses by the President of the Senate, with the different certificates."

To secure the support of Judge Bradley, (the neutral (?) arbitrator), Justice Miller, another partisan of Hayes, offered the following additional clause: "Except such as relates to the eligibility of F. C. Humphries, one of the electors."

The rule was then adopted by the following vote:
Yeas—Justice Bradley, Miller and Strong; Senators Edmunds, Frelinghuysen and Morton; Representatives Garfield and Hoar—8.
Nays—Justices Clifford and Field; Senators Bayard and Thurman; Representatives Abbott, Hinton and Payne—7.

And after a brief investigation, Humphries was declared eligible, and subsequently, by the strictly partisan vote above recorded, Florida was counted in for Hayes without inquiring whether he received a majority of the votes or not.

The friends of the Arbitration plan say that the rule applied in the Florida case, will preclude going behind the Governor's certificate in Oregon, and give the one vote needed. We hope so.—Clarion.

THE FAILURE to re-elect Mr. Boutwell to the Senate from this State has been accounted for in various ways. It has been said that his defeat was the defeat of Gen. Butler and of Butlerism. It has been said again that Gen. Butler might have helped him, but that he was indifferent to the result. It was charged that he represented "the machine" and the Custom House politicians, who worked for him. It is said, again, that the coldness of his manners, and neglect of those means by which men make friends for themselves, lost him support. But we learn from the *Woman's Journal* that there was another cause:

"Four years ago the Suffragists in the Massachusetts Legislature worked hard to make Mr. Boutwell Senator upon the assurance of some of his friends that he was in favor of Woman Suffrage. But when Senator Sergeant, of California, offered an amendment to the bill for the organization of Pennsylvania Territory striking out the word 'male,' Senator Boutwell voted against it, while Senator Washburn voted in its favor. The friends of Woman Suffrage naturally sided against him this winter, and we have reason to believe that his vote upon the first ballot was thereby seriously lessened."

It would seem that, with or without votes, the women are in politics. While Mr. Boutwell's obituary as a public man is in making, we offer as our contribution to it the expression of our belief, that the State and nation will be fortunate in securing a public servant whose record will be as clean and whose service will be as devoted as that of Mr. Boutwell's during nearly thirty years of public life—if, indeed, his public life has ended, which we regard as by no means certain.—The Watchman.

Smash the Electoral Tribunal!

FROM THE WASHINGTON CAPITAL.
It is the duty of the Democratic Senators, the members of the House and the two justices who have shown a regard for justice, to at once return to their places and break up this infamous Returning Board. We want to get back to an arena where the equities can be considered. We want to get where we can make these bondholders and monopolists, the corrupt officials and infamous conspirators, feel that they are trading with a dangerous element. This thing is sapping the foundations of self-government, in destroying confidence in the ballot and faith in our courts.

Gen. John McDonald, of whisky fraud fame received an unconditional pardon on the 29th ult., and was immediately released from the Penitentiary at Jefferson City, Mo.

WAS IT A CHEAT AND A SNARE?

The majority of the Arbitration Board have decided that they have no power under the law of their appointment, to decide any thing except who has the certificates, and who are eligible as electors. Is this the true construction of the law? Did the Democrats support it with that understanding? If that is the law, it is a cheat and a snare. Everybody knew who had the certificates; but the question was, who was entitled to them, and the Board now says that the law creating it does not authorize them to make the inquiry.—Clarion.

Must fraud stand, in spite of the efforts of a State to overthrow it? Is a State powerless to prevent the perpetration of a swindle upon itself? Can a State do nothing but stand idly by and see itself cheated out of its vote? These are the questions to be decided in the Florida case. If they should happen to be decided—a contingency which we refuse to contemplate—upon partisan grounds, the result would be a great discouragement to all patriots and an infinite disgrace to the country.—St. Louis Times.

When this Commission lets in Hayes, probably many people will experience a feeling of relief, but there will remain in the country a great deep sense of dissatisfaction, for men hate injustice and rebel in their hearts against the success of fraud. It is well that this is so, for a nation that submits to wrong without protest, and bears outrage without anger and the determination to remedy the evils, is in the way of its decline.—N. Y. Sun.

One thing, however, the House of Representatives, even under this unconstitutional bill as still a right to do, and we judge it the solemn and imperative duty of the House, which should not be omitted: It has a right to adopt a resolution that Ruth-berford H. Hayes, has not been elected President of the United States, and that the President of the Senate ought not to declare him elected.—N. Y. Sun.

Mr. W. W. Corcoran, of Washington, is now seventy-eight years old. He has spent \$250,000 on the Corcoran Gallery and on the ground on which it stands, and \$100,000 on the original collection of pictures and statuary, and for an endowment fund he has given \$800,000.

Gov. McCreary, of Kentucky, has recognized Nicholas as Governor of Louisiana by issuing a requisition upon him for the return to Kentucky of Maurice A. Schwab, arrested in New Orleans for alleged fraud committed in Louisiana.

We learn from an exchange that Gov. Stone has appointed Eld. Charles H. Otken, of Summit, a trustee of the University of Miss. A good appointment, and we score again for our old friend, Gov. Stone.

There has been no canvass of the electoral vote of Louisiana. The pretended canvass made by the four rascals who are now imprisoned at Washington has no more legal weight than it has moral weight.—Sun.

The Shelby (Ind.) *Courier* says: Organs in the churches have become very fashionable of late. In almost every church you go into you will find one of these instruments. A friend of ours, who lives in a neighboring village, related to us yesterday an amusing incident which occurred in their church.

He said, to be in fashion they must have an organ. The congregation could not afford to pay an organist, so they got a self-acting organ, a compact instrument, well suited to the purpose, and constructed to play forty tunes.

The sexton had instructions how to set it going, and how to stop it, but, unfortunately, he forgot the latter part of his business; and after singing the first four verses of a hymn before the sermon, the organ could not be stopped, and continued playing two verses more; then just as the clergyman completed the words, "let us pray," the organ again clicked and started another tune.

The sexton and others continued their exertions to find the spring, but no one could put a stop to it; so they got four of the stoutest men in the church to shoulder the perverse instrument, and they carried it down the aisle of the church, playing away, into the church yard, where it continued clicking and playing until the whole forty tunes were finished.

TOMB STONES AND MONUMENTS.

For twelve years I have been doing business for a MARBLE YARD in Louisville, Kentucky.
Persons in want of MARBLE please address me at Terry, Miss. Satisfaction absolutely guaranteed. LARGE MONUMENTS ordered from Italy.
M. E. ABBEY.

Supplies for the Table.

The undersigned would inform the citizens of Clinton and vicinity that he will keep constantly on hand at the market-house, Meats of various kinds, Baker's Bread, fruits, etc.

HIGHEST PRICE paid for Hides and Country Produce.

CLINTON, MISS., Feb. 8, 1877.
R. H. SAMUEL.

COBBIN'S CHILD'S COMMENTATOR ON THE BIBLE.

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Illustrated with 200 engravings. This is an English work, republished in America, and sold only by subscription to cloth binding, \$3.50. In leather, \$4.50. In Morocco, \$6.00.
Eld. E. C. Eager, many years Agent of Miss. College, whose P. O. is now Brookhaven, Lincoln Co., Miss., is general Agent of Miss. for this work, from whom the work can be obtained by mail or express. Or, through his son, P. H. Eager, at this place.
The Agent, Eld. E. C. Eager, is now in Clinton with the Book, and we have prepared a copy from him. The book is highly commended by able and good men; and would not, is a valuable work.

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DEALERS IN

GENERAL MERCHANDISE,

INCLUDING A COMPLETE ASSORTMENT OF FINE AND RELIABLE

MEDICINES;

Will keep their stock replenished as the demands of the trade require, and sell very low for cash.

We are proving to the people of Clinton and vicinity that goods can be sold as low here as elsewhere, but in order to give the lowest prices, we must have cash down.

All those in search of bargains are respectfully invited to give us a trial.

MIMMS, DUDLEY & CO.
CLINTON, Jan. 12, 1877.

T. C. RICE.

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DRY GOODS, GROCERIES,

CLOTHS, CASSIMERES, VESTINGS, HATS, CAPS, BOOTS, SHOES, AND RUBBERS, HOSIERY, GLOVES, CRAYATS, TEAS, COFFEES, SUGARS, MOLASSES, RICE, FRUITS, SALT, SPICES, FISH, SOAP, CANDLES, STARCH, SALERATUS, SODA.

CUTLERY,

Glass, Putty, Paints, Oils, Garden Seeds, wall-Paper, notions,

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Produce taken in Exchange for Goods.

Highest Cash Price Paid for Cotton and Hides.

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1—11.

STARKVILLE FEMALE INSTITUTE.

—O—O—O—

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BEGAN ON THE THIRD MON-

DAY IN SEPTEMBER, 1876

WITH FULL CORPS OF CAREFULLY SELECTED TEACHERS.

—O—O—O—

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Ancient Languages, 35 00
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Tuition in Music, 25 00
Tuition in art, \$15 00 to \$25 00

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Eld. L. M. Stone,
Eld. T. C. Sellers,

PROPRIETORS.

MISSISSIPPI COLLEGE.

CLINTON, MISS.

—O—O—O—

The TWENTY-SIXTH ANNUAL Session of this Institution opened Sept. 27, 1876, and will close June 26, 1877.

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REV. W. S. WEBB, A. M.,
PRESIDENT, and Professor of Moral and Intellectual Philosophy.

JAMES D. COLEMAN, A. M.,
Professor of Greek Language and Literature.

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D. S. BURCH, A. M.,
Principal of Preparatory Department.

P. H. EAGER,
Assistant in Preparatory Department.

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The organization consists for the present of a Preparatory Department and the following eight Schools, viz: A school of Mental and Moral Science; a school of Greek; a school of Latin; a school of Mathematics; a school of Natural Science; a school of English; a school of Modern Languages; and a Commercial School. Other schools will be provided as necessities demand, and means are provided.

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1

